

The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY
THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

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SUMMER BY THE LAKESIDE.

EVENING.

Yon mountain's side is black with night,
While, broad-orbed, o'er its gleaming crown
The moon, slow-rounding into sight,
On the hushed island sea looks down.

How start to light the clustering isles,
Each silver-hemmed! How sharply show
The shadows of their rocky piles,
The tree-tops in the wave below!

How far and strange the mountains seem,
Dim looming through the pale, still light!
The vague, vast grouping of a dream,
They stretch into the solemn night.

Beneath, lake, wood, and peopled vale,
Hushed by that presence grand and grave,
Are silent, save the cricket's wail
And low response of leaf and wave.

Fair scenes, whereto the Day and Night,
Make rival love, I leave ye soon,
What time before the eastern light,
The pale ghost of the setting moon,

Shall hide behind yon rocky spines,
And the young archer, Morn, shall break
His arrows on the mountain pines,
And, golden-sandalled, walk the lake.

Farewell! around this smiling bay
Gay-hearted Health and Life in bloom,
With lighter steps than mine, may stray
In radiant summers yet to come.

But none shall more regretful leave
These waters and these hills than I,
Or, distant, fonder dream how eve
Or dawn is painting wave and sky;

How rising moons shine sad and mild
On wooded isle and silvering bay,
Or setting suns, beyond the piled
And purple mountains, lead the day.

Nor laughing girl, nor bearding boy,
Nor full-pulsed manhood, lingering here,
Shall add to life's abounding joy
The charmed repose to suffering dear.

Still waits kind Nature to impart
Her choicest gifts to such as gain
An entrance to her loving heart
Through the sharp discipline of pain.

Forever from the Hand that takes
One blessing from us others fall;
And, soon or late, our Father makes
His perfect recompense to all.

Oh, watched by Silence and the Night,
And folded in the strong embrace
Of the great mountains, with the light
Of the sweet heavens upon thy face,

Lake of the Northland! keep thy dower
Of beauty still; and, while above
Thy solemn mountains speak of power,
Be thou the mirror of God's love.

— *John G. Whittier.*

GOD, OUR FATHER.

It was perhaps the worst evil of the old monarchies and imperialisms that the kings and emperors were practically conceived of as having a nature different from that of their subjects, and were severed from them by a great gulf. And it was none the better, but rather the worse, when that notion

was transferred to a whole class, as to the *noblesse* of France, when the king was looked on as the first gentleman only in the caste. For then not only one, but a great number, were themselves degraded by this false opinion,—that is, by an opinion which was against nature,—lived by it in a ruinous isolation, and did the deeds which naturally flowed from it; and abominable were the deeds they did. It was no wonder, considering that in France this view, more plainly perhaps than in any other part of Europe, was embodied not only in a king, but in a whole class, that the Revolution broke out first in France. And the first thing it said was said by Saint Paul on Mars' Hill, and was derived from Jesus Christ: "God hath made of one blood all nations on the face of the whole earth."

It was natural, since men calling themselves Christians came to take up that imperialistic view, that it should be said to belong to Christianity from its origin. But that was not the case. It had stolen into Christianity from the East and from the imperialism of Rome; and, in accordance with it, God was made an Emperor. He was divided in nature from his subjects. He might do as he willed with them, because he had the power; and they could only approach him through the ministers of his courts. That is a view which still continues; and it is as false and as fatal to a true religion or a true society as the view taken by the king and the nobles was to the society and the policy which the Revolution overthrew. When the idea of God as conceived by Christ is clear, and the idea of man that is contained in it is fully grasped, no one will dream of disbelieving in God or of thinking that man is capable of dying altogether.

It is, I believe, considered a mark of high and emancipated intellect, and, strangely enough, of bold imagination, even of noble emotion, to have given up the faiths of God and of immortality. It is, in reality, want of intellectual grasp, enfeebled imagination, and the dwindling of the powers of the heart, which have chiefly produced the denial of God and of immortality, on the side of unbelief, and base views of God and of immortality.

But both vanish before the view of God in his kinship to man,—the view of Jesus

Christ, that which is laid down in the great saying, spoken by a man in behalf of humanity, "I and the Father are one." Man is by nature the child of God, and not the child of the devil. There is an individual unity of nature between God and man. Man cannot be separated from God, nor God from man. As well divide a father from a child. The child of any father on earth may go astray, wander far from his home, himself deny his origin, do all that his father dislikes and hates; but the tie is not finally broken. The father, unless he be false to fatherhood, recognizes his relationship all through the forgetfulness of the son, says, as he thinks in sorrow and solitude: "Yet he is my son, mine own. When he returns, he shall find himself at home. Nay, more, I cannot bear his absence: I will seek him till I find him, and make him at one with me in love and in character. He must suffer, but his suffering shall burn up his evil. But I will never deny him, never fling him away. I should be false to myself if I could do or even think that wrong."

Is God different from that,—less noble, less worthy, less loving, than the fatherhood of earth? No; but infinitely more noble, worthy, and loving. There is no earthly tie so close as that which binds God to his children on earth. It were more easy to annihilate the universe than to destroy that immortal bond. The child and the Father are one.

And to be a father, what is it? It is to give our own nature and our own life to beings kindred with ourselves, and to educate them into a full likeness to ourselves. The bond is not only a bond of birth: it is a spiritual, intellectual, moral, and loving tie. And God is Father when, having made us akin to himself, he educates us into union with his mind, his righteousness, his love, and into those powers in him by which he creates all that gives joy and embodies beauty, so that we may be his fellow-workmen in the universe, immortal as himself, and only less infinite in that, while he always is, we are always becoming.

If these things be true, what is our religion? It is to believe in this bond between us and God, to live in the love of it, to feel all the emotions that flow from it, and to do all the deeds to which this faith and love impel us. It is to worship him whom we

thus conceive; to worship a God akin to us, whose moral, intellectual, loving nature is the same in kind as our own, who is the perfection of our spiritual being; who is within us a Presence so vital, powerful, and creative that we are enabled to grow into his very image; and who, in proportion as we grow, communicates to us, in fuller and fuller life, his own goodness, power, love, and joy, and, with them and of them, truth and harmony.

So, then, the true worship of God is to become that which we worship; to draw nearer to him as the sun, whence light and purity and wisdom and power stream into our souls. It is not to tremble before him, but to have the joy and boldness and humility of love, and to do his will because we are certain it is for the perfection of the whole. It is to bear all that comes upon us of suffering or of trial, knowing that what is borne is for the use and good of the whole. It is always to believe in his order and his love, and to abide patiently the end. It is to feel his quickening life within us, making us immortal, and to do the works meet for immortality. It is to be impassioned for more and more of him within us. It is by purity to see him, by love to dwell in him, by truth to know him, in reverence to understand him, in humility to rejoice in him, in joy to abide in his work, in power to do his work,—in all, to know and be ravished by his everlasting beauty.

S. A. BROOKE.

THE STILL HOUR.

A FRIEND.

Life offers no joy like a friend:
Fulfillment and prophecy blend
In the throb of a heart with our own,
A heart where we know and are known.

Yet more than thy friend unto thee
Is the friendship hereafter to be,
When the flower of thy life shall unfold
Out of hindering and darkness and cold.

Love mocks thee whose mounting desire
Doth not to the Perfect aspire;
Nor lovest thou the soul thou wouldst win,
To shut with thine emptiness in.

A friend! Deep is calling to deep!
A friend! The heart wakes from its sleep,
To behold the worlds lit by one face,
With one heavenward step to keep pace.

O Heart wherein all hearts are known,
Whose infinite throb stirs our own!
O Friend beyond friends! what are we,
Who ask so much less, yet have thee?

—Lucy Larcom.

Silence is, in truth, the attribute of God. And those who seek him from that side invariably learn that meditation is not the dream, but the reality of life; not its illusion, but its truth; not its weakness, but its strength.—James Martineau.

Bear every reverse, every discouragement, every trial. Let your devotedness be without reproach or question. Success comes late, by very slow approaches,—nay, sometimes after the worker has passed away. But he who practises and teaches devotedness handles the lever that is sure to move the world in the end.—Mozoomdar.

There is, perhaps, no feature of life more tragical than this,—the littleness of appreciation which the finest spirits must meet. Real sympathy with the men and women that are nearest to us, true understanding of their hearts and minds, and just appreciation of the best that they can think and feel and do are of slow growth in this world.—Philip Mozom.

Life is not the mere living. It is worship,—it is the surrender of the soul to God, and the power to see the face of God; and it is service,—it is to feel that when we die, whether praised or blamed, whether appreciated or misinterpreted, whether honored or ignored, whether wealthy or destitute, we have done something to make the world better and happier.—F. W. Farrar.

THE BIBLE CLASS.

THE BOOK OF ACTS, CHAPTER IV.

- * 1-12. Arrest of the apostles; their hearing and defence. 13-22. They are dismissed, unpunished. 23-31. Their prayer and its answer. 32-. Community among the first Christians.

1. "The priests and the captain of the temple and the Sadducees."

This is the first mention in the book of Acts of the chief agents in the condemnation of Jesus. They had probably heard

something about the day of Pentecost. The "captain of the temple" was the head of the band of Levite sentinels whose office it was to keep guard in the Temple. He was an inspector,—made his rounds every night, visiting all the gates. His presence would imply that the tranquillity of the place was disturbed.

The priests were probably those whose turn it was to take charge of the temple services, and who were inconvenienced by the multitudes assembled in the temple courts. The priests were divided into twenty-four sets, called "courses"; and each division took charge of the services for a week. (Luke i. 5.)

"The Sadducees." Annas and Caiaphas were members of this sect. All through the book of Acts the Sadducees are foremost as persecutors. The Pharisees temporize, like Gamaliel, or profess themselves believers. (Acts v. 34, xv. 5.)

(A member of my Bible class once asked me why Jesus spoke with such severity of the Pharisees, and said comparatively little of the Sadducees. Probably because the Pharisees were the liberal party, and he had some hopes of them. But the priest is the natural antagonist of the prophet.)

2. "Being sore troubled" (R. V.). A stronger expression than "grieved," as in the A. V. See xvi. 18, same expression.

"Proclaimed in Jesus the resurrection from the dead." Not "preached through Jesus," as in the A. V. The Sadducees had a double cause of displeasure. They had been the worst enemies of Jesus, and to disprove their favorite doctrine by proof drawn from the resurrection of Jesus himself naturally irritated them. The apostles were now, by proving the doctrine of the resurrection true, aiding the Pharisees, who became more friendly.

3. "Put them in ward." They were not put in prison as a punishment, but for safe keeping until the next day, when they would be tried. Imprisonment was not a mode of punishment with the Jews. Where mention is made of it in the New Testament (as in the case of John the Baptist), it is not inflicted by Jews, but by foreigners.

"It was now eventide." The Jews were not allowed to give judgment after a certain hour.

4. "But" (not "howbeit," as in A. V.) "many

of them which heard the word believed." That is, undeterred by the danger to which the apostles were exposed.

5. "Their rulers and elders and scribes." The scribes were not only copyists, but interpreters and expounders of the law. They would dislike any new teaching.

"Were gathered together in Jerusalem." Place this clause at end of v. 5, and not, as in A. V., at the end of v. 6.

The meeting of the Sanhedrin was summoned, to take action on this new disturbance. Perhaps it had not met since the trial of Jesus. The members who were Pharisees were there, as well as the Sadducees.

6. "Annas the high priest, Caiaphas, John, and Alexander." Annas and Caiaphas had held an important part in the condemnation of Jesus; but Annas was not high priest either then or at this time, though he retained the title of his former office. Edersheim says that it gave more distinction to have been a high priest formerly than to be one actually. Annas, having been once high priest, could not, according to Jewish customs, be called by any lower title. Caiaphas was at this time actual high priest. He was appointed A.D. 17, and deposed A.D. 37. He was son-in-law to Annas. "John" is the same name as Johanan. Lightfoot thinks that this John was the famous Johanan Ben Zaccai, who, by his influence with Vespasian, procured permission for many of the Jews to settle in Jamnia after the destruction of their city, and became head of the synagogue there.

"Alexander." Some scholars think Alexander to be the brother of Philo, but there seems to be no proof of this.

"The kindred of the high priest." Who would belong to the Saddusaic party.

7. "When they had set them in the midst." The Sanhedrin sat in a semicircle, the president being in the middle of the arc and the accused standing in the centre.

"By what power or in what name have ye done this?" Not "by what name," as in A. V.

They admitted the cure of the lame man (see v. 16). But the question implies a suspicion of the method, as if the man had been cured by magic or by the aid of demons, as in the passage where Jesus is accused of casting out devils by the help of Beelzebub.

8. "Then Peter, filled with the Holy

Spirit." An illustration here of an important spiritual truth. Whoever, for the sake of principle, sacrifices himself, conquering the temptation to temporize and hesitate, receives at once a great increase of spiritual life and force. No doubt Peter remembered the promise of Jesus: "It shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit of your Father that speaketh in you."

These spiritual laws are both natural and supernatural,—supernatural, in that they belong to the world of eternal, spiritual truth, above sense and time, and show man to be more than a mere animal; a child of God and sharing in God's nature; natural, because perfectly in accordance with law, a law which we see manifested in Jesus and his apostles, and in a less degree in all men under the same circumstances. Jesus promised to his disciples all the gifts which he himself received from God. We are or may become Christ's disciples, and receive the same help granted to Peter and Paul.

Peter, who was so much afraid when standing in the outer hall of the priest, now stood up boldly, and faced the whole Sanhedrin.

It would take a whole book to do justice to Peter's speech. It may be noted that the Jews laid great stress on names. "In the name" of Jesus signified "in his spirit." The emphasis laid on the resurrection of Jesus in all these early speeches of the apostles is very noticeable.

9. The word "examined" is used in a judicial sense. "Concerning a good deed done to an impotent man" has a slightly contemptuous sound: "A singular thing to regard as a crime!" "This man." The man seems to have been present.

The power of Jesus, whom they had slain, is still working; and the speech of Peter must have sounded to them like a defiance. The text about the stone that the builders rejected is not an exact quotation, but given with a free variation.

13. "The boldness of Peter and John." John was then present. His expression showed that he sympathized with Peter. He may have spoken, although his speech is not recorded.

"Unlearned and ignorant men." The first adjective has the meaning "unlettered"; the second, literally, "a private per-

son" or "a common man," without special training or culture.

16. "What shall we do to these men?" Plumptre says that this question ought never to have been asked. The judges were sitting as a court of justice, and should have given a verdict for or against the accused according to the evidence. They were now discussing what policy was most expedient. He adds that this was characteristic of Caiaphas.

17. "Let us straitly threaten them." Literally, threaten them with threats, a Hebrew idiom for expressing intensity by reduplication.

18. "Not to speak at all." The Greek is still stronger,—*"absolutely not to utter."* The name of Jesus must not pass their lips.

19, 20. The answer of the apostles would be weakened by any comment. As Peter and John are both mentioned, an appeal may have been made to each.

The judges had no pretext for any punishment, and were obliged to let the apostles go. The cure was not a pretended one; for the man stood there, healed. They could not call the cure of a lame man a wrong action. The cripple was known to all those who were in the habit of visiting the temple.

Luke, a physician, was interested in observing the man's age. An immediate cure wrought on a man of forty was remarkable.

The early Christians seem to have had already a place of meeting. The psalm was one that they may have been in the habit of singing or chanting, and naturally occurred to them as specially applicable.

The R. V. changes "Christ" to "Anointed," and "thy holy child Jesus" to "holy servant."

31. "When they had prayed," etc. A renewal of the experience of the day of Pentecost.

32-37. A beautiful description of the life of the early Christians. Here is the first mention of Barnabas, the companion of Paul. "Son of consolation." The R. V. gives this "*exhortation.*" The Levites in Palestine owned no land; that is, none was assigned to the Levites in dividing the land among the tribes. But Barnabas may have acquired his land by purchase or inheritance.

L. F. C.

(In the next lesson we shall give some account of the Pharisees, Sadducees, and Essenes.)

THE BOOK AND MAGAZINE CLUB.

[Send all matter for this department to Mrs. W. B. Nichols, 2 Kensington Park, Roxbury, Mass.]

BEFORE WRITING TO ASK FOR BOOKS, DO NOT FAIL TO READ THE FOLLOWING DIRECTIONS.

1. If you see a book offered in the Book Club which you desire to read, write directly to the address of the person who offers it. If she receives more than one request, the addresses of those to whom she cannot respond may be sent to the Book Club, and the request printed there.

2. If you have a book or paper to give or lend, write directly to the Book Club as above, and offer it with your address.

3. In sending a book, enclose, when possible, a P.O. card for response, already addressed.

4. In thanking the person who has sent you a book, always mention the name of the book. Say, "I have received 'Black Beauty,'" or whatever the book may be; not, "I have received *that book*." This saves a busy person a good deal of time. Otherwise, she must consult her list constantly to find out what book has been received safely.

N.B.—Do not send books to the Book Club. Send only the *offer* to the club. To send the *book* involves packing it *twice* and paying postage *twice*, where once would suffice.

Those who offer books frequently receive notes, saying, "Shall I return you this book, or keep it, or pass it on?" *Unless otherwise stated*, all books offered in this department are *given*, and the postage paid.

Please remember, when you see a request for a book in the Book Club, to write a card to Mrs. Nichols, asking, "*Shall I send such a book to such a person?*" before sending it: else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Nichols, saying that you *have* sent it. When you receive more requests than you can meet, send these to the Book Club to be printed there.

Please write only on one side of the paper in sending lists or letters to the secretary.

The editor calls the attention of Branches that offer books to the importance of asking some member to read the books sent in before sending the list to the Book Club. Often the editor cannot procure the books mentioned in time to read them before sending the paper to the printer, and there is a danger of including books unsuitable for our purpose. It also adds very much to the usefulness of our work to express in some way what sort of matter a book contains, as the mere title may convey no idea.

OFFERS.

Will any mother who would like to have "Gentle Measures in Training the Young," by Jacob Abbott, or any one who would like "Black Beauty," address Miss Langmaid, 2 Gordon Terrace, Brookline, Mass.?

Miss Cora H. Clarke, Magnolia, Mass., offers "The Wide, Wide World"; "A Hardy Norseman"; "Beppo, the Conscript," Adolphus Trollope; "Our New Mistress," C. M. Yonge; "Stories for Young Housekeepers," "Lessons in Life," and "Words for the Wise," T. S. Arthur; "In His Steps," C. M. Sheldon.

The following books are offered by the Cambridge Branch. Address Mrs. C. W. Kettell, 19 Brewster Street, Cambridge, Mass. Old correspondents will please address the members to whom they have formerly written. In order to receive books from the Cambridge Branch, it will be necessary henceforth to send a reference with the first request.

Educational.

Dana's "Manual of Geology"; "Beginner's Latin Book," Collar and Daniell; Rust's "First Steps in Latin Composition"; "Odes of Horace"; "Select Fables," Phædrus; Cicero's "Orations"; Caesar's "Gallic War"; Blouet's "Class Book of French Composition"; "Le Médecin malgré Lui," Molière; "Mais Laquelle?" Lythe; "Valérie," Scribe; "Derrière les Haies," Mme. de Witt; "Mémoires d'un Ane"; "Les Deux Brigands" (a short story for children: the brigands are two little boys who played at being brigands); "Le Romantisme Français"; "Anecdotes and Stories in French."

Juvenile.

Hawthorne's "Twice-told Tales"; "Prince Lazybones"; "Ballads for Little Folks"; "The Chezzles"; "Doll Life"; "The Peterkin Papers"; "The Last of the Peterkins"; Laboulaye's "Fairy Tales"; "In No Man's Land"; "A Day of Pleasure"; "The Floating Prince"; "Folk and Fairy Tales"; "The Bubbling Teapot"; "Japhet in Search of a Father"; "Lives of the Presidents of the United States"; "Parlor Games"; "Holly Berries"; "Around the House."

Fiction.

"Divided Lives"; "Little Lou"; "Merry, Merry Boys"; "A Hard Knot"; "A Romance of the Wire"; "Children of Destiny"; "Madam," "For her Dear Sake," Mrs. Oliphant; "Maid of Athens," Justin McCarthy; "Christowell," Blackmore; "Polipouchka"; "My Husband and I," Tolstoi; "Homes Abroad," H. Martineau;

"Lament of Dives," Besant; "Cousins," L. B. Walford; "Gold Elsie"; "Master of Ballantrae"; "The Moonstone," Wilkie Collins; "The Bells of Penraven"; "The Literary Shop, and Other Tales"; "Miss Toosey's Mission"; "At Bay."

The Brighton Branch offer the following. Address Miss Carrie L. Murdock, Washington Street, Brighton, Mass.

Books.

"What's Mine's Mine," George MacDonald; "When a Man's Single," J. A. Barrie; "A Lad's Love," Arlo Bates; "Mon-sieur Motte," Grace King; "Guy Manner-ing," Walter Scott; "Rhymes and Roses" (for children); "Queer Dollies"; Eaton's "Common School Arithmetic"; "New Language Lessons," William Swinton.

Magazines.

Our Little Ones, 1883-85; *The Ladies' World*, 1896; *Review of Reviews*, 1897 (six months), 1898; *Munsey's*, 1895-98; *New England Home Magazine*, 1898.

The following books are offered by the Milton Branch. Address Miss Catherine Faucon, Milton, Mass.

Latin.

Harkness's "Latin Reader," two copies; Harkness's "Latin Grammar"; Andrews's "Cæsar"; Andrews's "Viri Romæ"; Andrews and Stoddard's "Latin Grammar," revised edition; Frieze's Virgil's "Æneid"; Collar's "Gates of Cæsar"; Collar and Daniell's "Beginner's Latin Book"; Rolfe's "Selections from 'Viri Romæ'"; Baird's "Classical Manual."

History.

Worcester's "Ancient and Modern History"; Scudder's "History of the United States"; Bonner's "Children's History of the United States"; Quackenbos's "History of the United States"; Goodrich's "History of the United States"; Guest's "Handbook of English History."

Manning's "Book-keeping."

Mathematics.

Prince's "Arithmetic," books 5 and 6; Wentworth's "Grammar School Arithmetic"; Wentworth's "Arithmetical Problems," two copies; Franklin's "Elementary Arithmetic"; Bradbury's Eaton's "Element-

ary Arithmetic," part 2; Ray's "Test Examples"; Davies's "Elementary Geometry and Trigonometry"; Hill's "Geometry for Beginners"; Wentworth's "Elements of Algebra"; Robinson's "New Elementary Algebra"; Franklin's "Elementary Algebra."

REQUESTS.

[*Read directions at beginning of Book Club before writing.*]

Those who send offers and requests for the Book Club will do us a kindness by noting the following suggestions: 1. Please write very clearly. 2. Do not use a pencil. 3. Do not use contractions, especially names of States (as Cal. and Col. for California, Colorado). 4. Write on one side only of the paper. 5. Do not forget to give your full address. (The State is now and then omitted.) 6. Do not send matter for the Book Club to Miss Clarke, but to Mrs. Nichols, the Book Club secretary.

Those who write to us for the first time must send the name and address of a minister as a reference. Without that the request will not be printed.

The editor would be glad to hear from any one who has a good standard periodical to send to a library after reading. This is a place where the magazines should come at regular intervals. It will not do to send several at once.

My address is changed from Campbell to Jute, North Carolina, a new office near me. Until now I have been under the necessity of paying the carrier to bring my mail near by, as Campbell is several miles away. (Miss) A. A. Peatnor.

I wish to thank the ladies of the Cheerful Letter Exchange for the reading matter they so kindly sent me, and would like to receive more, as it has been some time since I received anything. I am not able to do much but read, and I have nothing to read only what I get from others. And I take pleasure in lending all I get. I do so much love to read and pass the long, weary days away. All reading and books of any kind for children will be thankfully received, and all letters answered when possible. Mrs. S. S. Burton, Ryan, Indian Territory.

It has been several months since I have received any reading matter. I would be

glad if some one would send me "Cameron Pride," written by Mrs. M. J. Holmes, and any good reading matter, books or periodicals. My address after this will be Red Hill P.O., Albemarle Co., Virginia. (Miss) Eva Coleman.

Mrs. Leora Griggs, Verano, Patrick County, Virginia, asks for reading matter suitable for her husband and three girls, ages eight, six, and four years. She will pass all on after reading.

THE MOTHERS' COUNCIL.

[Contributions to this department may be sent to Mrs. J. S. Howe, Chestnut Street, Brookline, Mass.]

WHIPPING.

(Continued from September number.)

"There are mothers and mothers"; but to some of the indulgent kind, misguided in thinking that a mother's love requires absolute self-annihilation and sacrifice, I would give the motto, "Value yourself, and make the babies value you,"—this for their good and your preservation. Don't waste your strength now in gratifying whims; and in later years you will not suffer the greatest anguish a mother can endure, the ingratitude of a "thankless child."

What is a whim? These are some of the examples I have often seen: baby's notion that he must have a particular chair, perhaps occupied at the moment by his little sister; a fancy for sitting at one place at table at tea and another at dinner; a spirit of rebellion if food is not served in a particular dish or with a certain spoon; pettish dancing and screaming because he must be dressed at a certain time or wear a particular dress. In fact, pretty much anything of the kind unreasonable in an adult is the same in a child.

To some mothers it is a peculiar circumstance that, if the child is addicted to naughtiness like the above, he is certain to display that disagreeable propensity at the most unhappy time, when callers are present, when visiting, etc. This mother's word has no weight gained by the practice of speaking few but earnest ones, promptly enforced, if unheeded; and the child has no fear of punishment. O mothers, at home teach the little ones how to mind in the

old-fashioned sense of the word, and it will save you many an embarrassment. In public places it is necessary that children should obey absolutely and with no unwillingness. Secure that obedience by practice at home.

A few "Don'ts," and I sum up the matter. Don't whip very often. If a child understands that you are stronger and wiser than he, it will not be necessary. Don't continually threaten to whip. When you tell him you will do so, don't for any reason fail. Don't feel bound to explain to a child too small to have a developed perception of right and wrong the whys and wherefores of everything you grant or refuse: because you wish it is enough for him to know. Teach him to trust that you know best. Don't scold. Don't depreciate. Don't lose your own temper and sink to the intellectual level of the child. Don't laugh at mischief on one occasion and punish on another. Be consistent. Don't talk much. Your face should show firmness and expectation of obedience. And for wilful naughtiness, direct disobedience, angry passion, or disrespect, don't for the sake of the dear child's future character seek a selfish excuse to avoid the painful duty of punishing him.—*Selected from Babyhood.*

[We invite original letters on this subject from any reader of *The Cheerful Letter*. Address Mrs. J. S. Howe, Chestnut Street, Brookline, Mass.]

NATURAL HISTORY.

ACORNS ON A HICKORY TREE.

Under the vase which held a bouquet of autumn leaves I found some objects which looked like tiny acorns with smooth cups. There were some twigs of oak in the vase; but the little acorns did not come from them, but from some hickory leaves. They were attached to the under side of the hickory leaves by the tip of the acorn, the part which resembles the cup being uppermost and concealing the other, so that, while it is on the leaf, you do not perceive the acorn-like appearance. These gallshouses—for they were really insect galls—were clustered together in quite a village on the leaf. Each one was divided into an upper and a

lower story by a flooring which separated the strong-walled acorn part from the thin-walled cup part.

The plump, white, footless grub lies comfortably doubled up in the lower chamber, while his garret is empty and unoccupied. I presume he hopes that an enemy calling will see and investigate only the upper story, and omit to notice the chamber concealed underneath.

I wonder what family of insects my little friend belongs to? I find, on referring to my books, that there are four families chiefly concerned in gall-making, and some others which furnish only a few members having this habit. Of the four families the most important one is *Cynipidæ*, or gall-flies proper; also called "gall-wasps." They are four-winged insects, allied to wasps, ants, and bees, and their grubs are thus described: whitish, very soft, with an inconspicuous head and no legs, and a more or less cylindrical body, tapering at each end and lying in a curved position in the cell. As the larva of the acorn answers to this description, I consider myself justified in calling him a cynips, and considering him as related to the oak-gall insects, which belong to the family *Cynipidæ*.

He certainly cannot belong to the next most extensive of gall-making insects, the saw-flies. They are also four-winged insects, but usually larger than gall-wasps; and only a few members of the family make galls. These usually prefer the willow. The larvæ can at once be distinguished from those of other gall-making insects by their large head and their generous allowance of legs, of which they have twenty,—six true legs and fourteen false legs. The larva of a little moth lives in a gall on the golden-rod; but he has a smaller head than the saw-fly larvæ, and only ten false or pro-legs.

Nor do I think that my little larva can belong to the family of gall-gnats or gall-midges,—little two-winged flies, which look not unlike small mosquitoes. Their larvæ are footless grubs, but are distinguished from the larvæ of the gall-wasps by being longer and narrower, and usually of an orange-color, varying to blood-red.

They are also honored by a head, which is, however, very small and retractile; but their most characteristic organ is a horny,

usually forked, process called the "breast-bone." It lies under the skin, near the head. The tip of this organ can be projected from the skin; and the grub is supposed to use it as a knife and fork, to cut the interior surface of the gall and prepare it for eating, and also as a pick-axe and spade, to make for itself a passage out of the gall; for some of these larvæ leave their galls and enter the ground to transform. Others remain in them, and spin themselves a delicate little cocoon.

But I found four other kinds of gall on hickory leaves, and I have left myself no space to describe them to you. They are very curious. Do look for them, if you can still have access to any hickory leaves. I am going to begin a blankbook, in which I shall write as complete a description as possible of each gall that I find; and I advise you to do the same. We shall then know, when we read other people's descriptions, whether our galls are like theirs or different; and we may find some species which no one else has yet discovered.

C. H. C.

AMUSEMENT COLUMN.

[Please send all material for this column to Miss E. D. Chapman, 34 Buckingham Street, Cambridge, Mass.]

Turn about is Fair Play.

Take two words containing the same number of letters, and try to change one into the other. Alter one letter at a time, always making a word in each change. Example: Change lamb into duck. Lamb, lame, lace, lack, luck, duck. If more than one person tries it, see who can accomplish the feat in the fewest changes.

Drop-letter Puzzle.

1. Drop a letter from a growing vegetable and make what helps it grow.

2. Add a letter to a girl's name, and find what she does in winter; remove a letter, and you will discover what she did when at the supper table.

3. Behead what a musician needs, and leave the middle of many things; behead again, and leave what is hoped for at the Klondike.

4. Drop a letter from a dear companion, and leave a dweller in Dante's Inferno; drop

another letter, and leave to discover, and still another, and leave a propeller; still again, and there is a preposition; and, lastly, nobody is left but me.

Cross-words.

An article of apparel worn by gentlemen, a part of a cathedral, a tree, a stolen sweetmeat, a book of information, an enemy, a mountain mentioned in the Bible, a game, an article used in mending ships, a venomous insect, and a mountain lake. Place these words one below the other. The initials will form an author's name, and the finals the title of one of his books.

Charades.

1.

My *first* is nimble, my *second* innumerable, and my *whole* dangerous.

2.

My *first* dreads my *second*, for my *second* destroys my *first*, while many take a strange delight in my *whole*.

3.

My *first* denotes equality; my *second*, inferiority; and my *whole*, superiority.

Answers to Puzzles in September Number.

Animal Hunt.

Camel, goat, lion, cow, cat, ermine, emu, antelope.

Conundrums.

1. Tennis, because there is always a racket.
2. The difference of opinion (a pinion).
3. Because it is easier to preach than to practise.
4. Waking the dead.
5. Es-cape.

Beheadings.

1. Fowl—owl.
2. Brook—rook.
3. Snail—nail.
4. Spain—pain.
5. Pink—ink.

Charades.

1. Hackmatack. 2. Ear-ring.

Arithmetical Puzzle.

40.

LETTER FROM THE EDITOR.

A traveller always sets out for Paris from London with a delightful holiday sensation, as if it were Saturday afternoon and the days of childhood brought back. The landing on either side of the Channel is a matter which brings no trouble or difficulty now. The custom-house is a mere form. The *facteur* appears, as if by magic, to transport all the small luggage. An excellent luncheon waits at Calais, with plenty of time to eat it. With a sense of exhilaration, one hears people talking French. Without any exertion on her own part, the traveller finds herself in the corner of a comfortable "carriage" and on her way to Paris. For a *dame seule*, between London and Paris the trouble of travelling is reduced to its very smallest proportions. There are two exceptions: the Channel boats are strangely small and uncomfortable, most inadequate for such a thoroughfare; and the afternoon cup of tea, which one can do without at home, but is so pleasant a refreshment on a journey, is nearly always attainable in England, but there is as yet but a very poor substitute between Calais and Paris. Though doubtful of success, I put my head out of the window at Amiens, and called for tea. I received a gratifying assurance that it would come at once. A youth appeared, holding a teacup, with something that might be tea in it. When I tried to take it, he exclaimed anxiously, "Oh, the spoon is not included!" and snatched it away. As there was not time to drink the tea, I promised to leave the cup in the net, and was allowed to carry it off. I paid a franc for this refecton, four times the proper price of a mere cup of tea. But I have since thought that I paid for the teacup also. I stirred my tea with a silver knife, having lost my travelling spoon at a hotel. In England a traveller orders tea at some preceding station. The guard telegraphs the order. At the proper place a flat basket is handed in. In it are teapot, plate, etc., milk, and in one place (in Scotland) a tiny earthen pot, like a doll's or a fairy's jar of preserves, with rich cream; bread and butter, and often cake (which I do not think as good as bread and butter, but it shows good intentions). The repast being ended, the basket is left under

the seat. The price is usually one shilling. To have such a tea as this handed in through a car window shows an advanced stage of civilization.

I know not what is the experience of other travellers, but I greatly prefer my Paris boarding-place to the three I have tried in London. The rooms in a French "apartment" are usually small, but every bit of space is made the most of. A tiny kitchen, a tiny dining-room, a tiny parlor, the last two almost triangular in shape, windows all casements, opening like folding doors, from ceiling to floor.

I did not feel at home in any of the English boarding-houses. But my dear little room in Paris seemed as if it belonged to me. With its little open fireplace, floor of inlaid wood, comfortable sofa and easy-chair, and table where I could sit and write, nothing could be more cosy. At eight every morning the maid brought in my tea. As the kitchen was almost in the next room, this was no trouble. It seems a lazy custom at first to an American, but one soon becomes accustomed to it. The morning sun streamed in at my great window, and it seemed delightful to be in Paris again.

There is one real improvement in Paris: the horses are treated better than formerly. Still it is a good plan to encourage the cab-driver. I nearly always took a cab by the hour, explaining to the driver that I preferred to drive slowly, and, if he would regard my wishes in this, I would give him a little more than the usual *pourboire*. The horse always had plenty of time to rest while I was visiting churches or galleries. I never had any trouble with the drivers, any more than in London. The streets of Paris are so clean that the gutters are little streams of clear water. Coming out of a shop one warm day, I found my driver washing his horse with a cloth dipped in the little stream, and the horse looking as if he enjoyed the attention.

It is not worth while to shop for clothes in Paris. Almost everything is dear and no better than at home, and the value of a traveller's time abroad makes shopping the greatest extravagance. It is better to go completely provided, and have all the time for sights. There will not be too much.

However, some people can work harder than others at sight-seeing. Last year I

tried to see the Salon. I cannot look at pictures longer than an hour to advantage: after that I become tired. I visited the Salon five times, and scarcely felt satisfied. But I heard a party of ladies say that they had seen the *whole* in *one day*. They spent the day there, taking luncheon at the restaurant in the building, and had seen all the sculpture, all the paintings, all the architectural drawings,—everything. As there are several thousand paintings alone, they must have had great capacity for sight-seeing.

What I did notice (last spring, especially, when I had a little more time to give) was, first, that women were doing very good work. I observed this in 1882, when I was in Paris before. One day I examined the paintings, trying to guess which were by women artists. In at least three cases out of four I guessed correctly. But it would be hard to tell what guided me. The paintings were on all subjects and of all degrees of merit. Some of the portraits were excellent. I remember thinking one to be by a man, which turned out to be a woman's. This was a cleverly painted interior, but hard and glaring. Perhaps there was a kind of *feeling* about the paintings by women which gave me the hint. That year (1882) I was struck by the lack of children's portraits. There were very few of children, and no good ones. Fifteen years has made a great improvement in this respect. There were last year and this year some very good portraits of children, both in the Salon and in London at the Royal Academy. (None in either in 1882.) I remember that in that exhibition of 1882 at the Royal Academy almost the only good paintings were the portraits by Frank Holl. These were truly remarkable, reminding me of William Hunt's best work. Even the English, who are slow to admit a new leader, had appreciated them, and hung them all "on the line." But I was amused to hear a young English lady, after examining and praising highly one of these paintings, end up (as if it were the highest praise that she could give him), "Oh, he's *quite* next to Millais!" The English seem to me to have less of the artistic gift than any other nation; the Dutch to be first in this particular. It is interesting to go to Holland, after studying and comparing different national styles of

work in Paris at the Salon. French painting sometimes lacks color. It is gray, cold, and has a labored, overworked quality. The Dutch alone combine warm and rich color with delicate finish. There is also a certain simplicity of feeling in their work, a simple pathos in their subjects, occasionally a little too painful, but sincere and unaffected; as, for instance, an old man who has come out to feed his horse and finds him lying dead on his straw bed. He sits beside him with his hands folded in silent grief; and the dog sits there also, as true a mourner as the man, his whole attitude expressing grief.

The Dutch landscapes are full of light, atmosphere, and color.

Many visitors to the Louvre are disappointed by Rubens. It seems a pity not to feel his truly wonderful qualities because of some unpleasing traits. Certainly many of his women are heavy and unattractive; but what child-lover can resist his exquisite children? They are thrown in here and there, in the long row of the Marie de Medicis paintings, from pure love of their beauty, and joy in creating such loveliness. There is a child in Antwerp that is more like a miracle than any painted child I know. It is not like painting. There seems to be no work in it. It is a living, breathing, laughing child, flung bodily on the canvas by some wonderful magic. I know no artist but Rubens that can do this. What others struggle and strain to accomplish, and at best never quite succeed, he cannot help doing, and without the slightest apparent effort, just for the pleasure of it. There is something pleasant in seeing one person do what every one else wants to do, but cannot.

Notwithstanding all the thousands and thousands of pictures, there is room for artists to do better work than has ever been done, and to paint pictures that have never been painted yet. And there is one delightful quality of masterpieces: they do not make the beholder feel discouraged, but hopeful,—a bright promise of something better still.

L. F. C.

We may cast our care on God, but we can't cast our work on him.

IMPORTANT NOTICES.

There will be a meeting of the Cheerful Letter Exchange on Friday, November 3, at 10.30 A.M., at 25 Beacon Street, Boston.

All interested in this work are cordially invited to be present.

Please notice the change in the address of our Book Club secretary, from 2 Webster Street, Allston, to 2 Kensington Park, Roxbury, Mass.

In sending requests or offers of books, it is essential to address these communications to the *Book Club* (secretary, Mrs. W. B. Nichols). If addressed to the editor, these letters are in some cases postponed, in others altogether omitted. See directions in every number of *The Cheerful Letter*.

It is contrary to the rules of the Cheerful Letter Exchange to allow any one to make use of our paper by addressing letters, asking for money, clothing, or other articles, to those whose names are printed in the paper. This prohibition includes requests to borrow money and the offering of articles for sale. The name of any person who infringes this rule will be dropped from our list; and any one who receives a request of this description is desired by our Executive Committee to return no answer, but to enclose the letters at once to our secretary, Miss Langmaid.

DIRECTIONS.

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Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Louise Howe, as above. Please give full name and address. Also send name of minister as reference. Some of our members take the paper in order to send it to those who are not able to subscribe for it.